866 Julie Josephine said that when she was a girl she would wake to hear her grandparents calling to her, "Go wash your face in the creek. If you wash it with warm water you'll be blind right away." They would make her swim in the creek even when it was full of floating ice.

They were also sent to dark places to fetch things, as specific training for the vigil before them. The seasonal whipping which accompanied the setting up of the winter village must also have served as a training in stoicism. Billy Joe said that the man who did the whipping announced, "Don't be sorry in your hearts. I'm beating your children so that they will grow."[1]

lôt	kcêltc	hIcpôô'cEn	IsimErI'm
Don't	sorry	hearts	doctoring
Icqôcqwacl'atit		kstlaxpEmêha	
our children		grow.	

Teit speaks of the instruction and admonishment of the children, but he does not say what the nature of this was. He mentions that whipping occured, though but rarely.'[1]

865 Our informant Mary Carden said that when a child was disobedient, an old man would take some object far from camp and leave it. At night the child was sent to fetch it and if he failed, he was whipped. One old man in each camp exercised this function: he may have been the person who whipped at the setting up of the winter house. Parents might whip a child all over the body with a little switch, or slap its face with the open hand.

866 The first roots dug or berries picked by a girl, when she was about nine, were given to the old people to eat. This was done so that she would not grow up lazy. Similarly, a boy's first kill was given to any elderly friends, so that he would become a good hunter.

• 869 What share the children had in the religious life was in its minor aspects only. When they were eight or ten they began to take the sweat bath, and learned the proper songs and prayers. A girl might carry food to her older sister in the menstrual lodge, but got no closer personal acquaintance with the tabus. Occasionally one might chance to be present at a curing, but this was not regular, and they attended no winter dances. When the household was occupied with such an affair the children were sent elsewhere to sleep. The vision experiences some of them had were probably most appreciated by the adult under whose direction the quest was undertaken; the child was expected to forget all about it. Unfortunately, as we were working only with adults, we could get no valuable material on the child's own view of the religion of its elders.

[1] [For footnote, see p. 108(A), category 116. -- Analyst]

p. 108(B)

Sinkaietk

The ant and the yellow jacket wanted people to die, because they themselves were grave diggers, as shown by their being pinched tight around the waist." 825

When children threw rocks into a small, deep lake, the older people told them to stop lest the wind start to blow. 869 821

If a person who was badly hurt made much noise, it might cause a storm. Thunder and lightning also came up when a shaman died. 821

The informants had never heard of passers-by throwing rocks on a cairn. 823

Though the bat (stIntanEwaI'a) appears as a character in the mythology, it had no special powers or magical functions. 825

When one sneezed, it meant that someone was talking about him. 827

The weather on the day of one's death was the same as on the day of his birth.'i 821

If one played with a frog till it was tired and then turned it on its back, it would "urinate into the sky" and thus produce rain. Cutting a frog to pieces did not have the same effect. 761

In back of a salmon's head one can still see a little flint arrow point with which Rattlesnake shot Salmon according to a tale. 825

GODS, SOULS, AND GHOSTS

Sweat House (qwi'lstEn) was a diety. In the naming myth QōlŪncōtn assigned it an essential place in Indian life, a tradition justified in actual practice. Constructing a sweat house or using it had spiritual value and should not be undertaken lightly. 343 773
Boys probably did not take sweat baths before the age of twelve or thirteen, when they learned to do so as part of their training for manhood. Sickness or other ill fortune befell the man who treated the house irreverently; if, for example, he lost his temper when heating the stones and kicked the firewood about. As one dashed water on the hot rocks, he chanted prayers to Sweat House for health or for success in hunting, gambling, love, or any other enterprise of the moment. These were the opening lines of the sweat house prayer: 515 788

yaI yaI yaI yaI qwi'lstEn
O! O! O! O! Sweat House
qŪwa'ksEn qwānēnmi'nEm
Take pity on me,
nōlaŪtiksq'ŪaI
Let me live to be old,
kŪwa'kskInxI'tEm
Help me.

[539]

Then followed a request for special aid, such as

‡ [For footnote, see p. 167 (c), category 116. -- Analyst]

p. 167 (A)